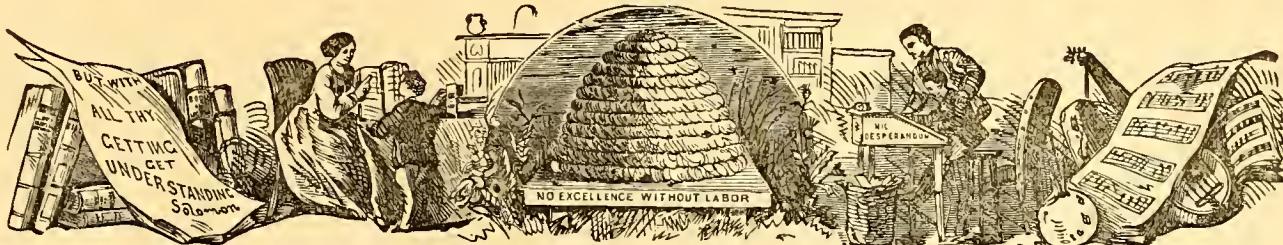


# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XVI.

SALT LAKE CITY, JANUARY 15, 1881.

NO. 2.

## DON'T SELL THE CLOCK, PAPA.

PRESIDENT TAYLOR used to tell a story about a painter who tried to paint a picture of a man and a horse, and, in order to make everybody understand, he wrote under the finished picture, "This is a man" and "this is a horse." Doubtless the picture was so poorly executed that he could hardly distinguish between the two figures himself, and, therefore, sought to make others understand by this description what the picture should have done without it.

When we look at this picture it tells its own story, and it is a sad one.

In the early start in life when the father was first married, he was sober, industrious and careful. He managed to surround himself with the comforts and conveniences of home; but, like many others, he gave way to the habit of drinking until he lost his self-control, and when once the de-



mon, drink, fastens itself upon a man or woman it is almost impossible to shake it off and overcome the insatiate thirst.

To gratify this unnatural desire some men will sacrifice wife, home, children and friends.

Well may the poor children cry pitifully, "Don't sell the clock, papa," when they see the father taking everything out of the house that he can sell in order to get drink!

He will go on selling one thing after another until the house is emptied of all saleable articles, and then, when no longer able to sell home comforts, he will spend the money he should pay for the rent, and ultimately the family will be turned out of doors.

With the father a hopeless drunkard, the mother broken-hearted, ragged and miserable, the poor little ones will probably grow up to habits that will for-

ever degrade them. The boys may perhaps be found idling in the streets, the girls, shoeless and friendless, may become easy prey to wicked persons.

Such is the ultimate result in thousands of cases of putting alcoholic drinks to the mouth. Great is the misery that is entailed when once a man has lost the power to say "No!" He has then surrendered his manhood and his honor.

The writer has often thought when seeing an individual put foaming, tempting alcohol to the lips and smilingly say, "Here's your good health," he should say instead, "Here's your certain death!"

Where is the Latter-day Saint, having the holy priesthood, that dares to approach Almighty God under the influence of strong drink? Suppose a man should become inebriated and then be asked to administer in the ordinances of the Church of God. Could he do so? No. No person should therefore take that within his mouth which robs him of his senses, or renders him incapable of acting the man at any time.

Young men who think it looks manly to "take a little something" should think of the blasted hopes and broken hearts that the habit of drinking has produced.

A newspaper published in this city stated that 400,000 gallons of beer were brewed in this County last year. At the rate of 50 cents per gallon, this would be worth \$200,000, an amount sufficient to bring out huge streams of water for irrigating purposes, that would make thousands of happy homes on land thus reclaimed.

No argument can be offered to prove that the investment of the same amount in drinking could produce good results. On the contrary, the habit of drinking dulls a man's faculties, dwarfs his usefulness, lessens his faith in God and in himself, shortens his life, destroys family joys, dethrones reason and makes God's noblest work lower than the beast.

As well give a sharp razor to an innocent child for a toy as ask a sober, virtuous, temperate young man to "take a drink." In both cases you take fearful chances.

Therefore, young and old, let it alone; and if you are tempted, ask God to help you to overcome, and no victory on the battlefield was ever so great as will be the conquest over yourself.

C. R. S.

—  
A TRUE DIALOGUE,  
Which occurred at Healdsburg, Sonoma Co., Cal., in 1857,  
between Doctor Bosham, a Methodist Minister, and a  
"Mormon" Elder.

—  
BY H. G. B.

DR. BOSHAM.—I understand that you are making some proselytes to your Church in this country.

"MORMON" ELDER.—Yes, we have some fifty or sixty members that have been added to the Church lately, on this side of Sacramento River.

DR. B.—Nine-tenths of the religious portion of the community in this country look upon your people as being deceived, and your ministers as deceivers, and your doctrines as being false and pernicious.

M. E.—Yes, I am aware of this fact, and also of another fact: that is, that the same opinion prevailed among nine-tenths of the Pharisees and Sadducees, eighteen hundred years ago, about our Savior and His apostles and prophets, and the doctrines which they taught. The same kind of religious sentiment was arrayed against the gospel then, as now.

DR. B.—But you must know that the doctrines of a new revelation, and of apostles and prophets are a delusion, and that you are leading astray many of the people.

M. E.—Then the Bible must be a delusion, and it must be that it is leading many of the people astray, for the Bible teaches the same doctrine that we teach, namely, new revelation, apostles and prophets.

DR. B.—I deny that it does. "The law and the prophets continued until John, after which the kingdom of heaven was preached."

M. E.—Would you prove by this quotation that there were to be no more revelation, nor apostles and prophets after John? Then, indeed, was Jesus Himself a false prophet, and His apostles were false teachers, and all that was revealed to the world through Him and them was also false. Such a conclusion is impossible. What, then, are the facts? The kingdom of heaven was really preached afterwards, and that, too, by apostles and prophets, with a continual flow of revelation.

DR. B.—Yes, I will agree that new revelation and apostles and prophets were necessary till the kingdom was established; but after that time, they were no longer needed, and were rightly done away. They left us a perfect pattern in the New Testament, which is all that is needed to guide the church in all things.

M. E.—And, according to this perfect pattern you allude to, you have elders, bishops, priests, teachers and deacons in your church, have you?

DR. B.—Yes; to be sure we have. And these officers are in our church according to the perfect pattern given us in the New Testament.

M. E.—I suppose, then, you have apostles, prophets and seventies in your church, thus following out the perfect pattern to its completeness.

DR. B.—No; we have no apostles nor prophets; nor have we any seventies. They are all done away with.

M. E.—Now, can't you see that you are inconsistent? If the New Testament pattern requires elders and bishops to be organized in the church, it also requires apostles and prophets just the same. If this pattern is authority for an elder, it is just as good authority for an apostle. If authority for a bishop, it is just as surely authority for a prophet. Your assertion that they are done away with, and no longer needed, is a palpable contradiction of the plainest truths of the New Testament pattern.

DR. B.—Does not Paul, in the 8th verse of the 13th chapter of his first letter to the Corinthians, say, "Whether there be prophecies they shall fail?"

M. E.—Yes, and in the 10th verse of the same chapter Paul plainly tells them when prophecy shall fail, that is: "When that which is perfect is come." Paul, in his 4th chapter to the Ephesians, 11th to 13th verses, also refers to the apostles and prophets as being necessary in the church to bring about this perfection, also for the work of the ministry, and to continue "till we all come to a unity of the faith."

The work of the ministry is not or ought not to be done away. The perfecting of the Saints, and that unity spoken of, are works that belong to all time, as surely as it was necessary in Paul's time. Therefore, your quotation from Paul is certainly a very strong proof in favor of our doctrines.

DR. B.—I cannot see the necessity of apostles and prophets; nor do I believe that God intended that they should be continued in the church. Is it not written in the last chapter of John's Revelations, 18th and 19th verses, that if any man

shall add to or diminish from the words of this book, that a heavy penalty shall rest upon him? If God did not allow any more revelations to the world than they at that time possessed, then the necessity for apostles and prophets no longer existed, as they were the only mediums through whom He revealed His will to mankind.

M. E.—What you see, or cannot see, or what you believe, or do not believe in this connection, does not amount to a pin, unless you see and believe the truth.

In the 12th chapter of the first epistle to the Corinthians, Paul compares the church of Christ to the body of a man, placing the apostles and prophets as the head of that body; other officers and members composing the other portions of the body.

There were many members, yet but one body. God had set the members in the body as it pleased him; first, apostles, then prophets, etc., down to the feet. The head could not say to the body, "I have no need of you;" nor again, could the feet say to the body, "We have no need of you." The body could not live an hour without the head. Therefore, the church of Christ could not live without apostles and prophets, these constituting the head of the Church.

DR. B.—But you have not answered my quotation from John, forbidding any addition to the word of God, thus cutting off the necessity of new revelation, and the channels or mediums through which it was given, forever after.

M. E.—That was just what I was going to come to when you interrupted me. God did, indeed, forbid any man to add to, or diminish from His word, as you correctly quoted. Also in Deuteronomy, 4th chapter and 2nd verse, we find a similar prohibition, given through Moses. Now what do these passages prove? Simply this: Man shall not add nor diminish, but the Lord can do so at His pleasure. A few days after the death of Moses the Lord began to reveal more of His word to Joshua, the successor of Moses. And it is recorded in history that the Lord did the same thing in St. John's case, for he wrote his narrative of the gospel and his three epistles after his Book of Revelations, from which you made your quotation.

DR. B.—Your doctrines are the most dangerous that I know of, and the best calculated to deceive the ignorant and the unwary. And your preaching ought not to be allowed in this country, and I shall try to prevent all that I can have any influence over from going to hear you.

M. E.—I have not done with your quotations yet. No man in our Church has ever added to or diminished the word of God. We have never violated those restrictions in the least, but the Methodists and many other sects of the present day have both added to and taken from the word of God. They have added the practice of infant baptism, and substituted sprinkling for the ordinance of baptism by immersion. They have heaped to themselves teachers, having itching ears, who have turned from the truth and have added their fables; they divine for money and preach for hire. They have added the mourner's bench to what they call the worship of God. The fear of God is taught by the precepts of men, and nearly all that is preached or believed in by them is of their own adding.

They have diminished from the word of God in that they deny new revelation, apostles, prophets, seventies, the gifts of the Holy Ghost, the ordinances and power of the gospel, and all the grandest, best and most glorious promises contained in the great plan of salvation.

And I warn you to beware that the plagues John spoke of be not added to you, and that your part in the book of life

and your part in the holy city be not taken away. For you have "transgressed the law, changed the ordinances and broken the everlasting covenant."

DR. B.—I understand that the government is sending an army to Utah, to exterminate you "Mormons." And I think it will serve them just right. Such gross imposters ought not to be allowed to live. No such delusion should be tolerated among civilized communities.

M. E.—That's right; come out in your true colors! Like the Pharisees of old, when you cannot bring any arguments to prevail against the truth, you would resort to the sword—you would have recourse to arms—to violence, and destroy all those that love and sustain the truth. And you, Doctor Bonham, would have been first among the men that crucified the Redeemer, had you lived then. You would have been the man to have beheaded John the Baptist, and for the same reason; and to have slain the apostles and prophets. Your antipathy to apostles and prophets prove it. "Fill ye up then the measure of your fathers," the Pharisees.

### JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued.)

A GREAT number of anecdotes are told and printed about the events which transpired in earlier times, in the days of chivalry, when Worms was one of the principal gathering places for the champions of the surrounding country. Here would they test their strength in friendly combats as well as in contests to the death.

I will relate one little anecdote which occurred during the reign of Maximilian the First. This emperor had it proclaimed far and near that on a certain day a tournament would take place, and that every person so desirous, was invited to come and take part in the proceedings, no matter what their nationality might be.

At the time appointed a great number of knights assembled, and among them was a French knight named Claude de Barre, who had been sent by the king of France to uphold the glory of the chivalry of France. No sooner was this knight in his quarters than he placed his coat-of-arms over the door, and sent a challenge to all the assembled champions to meet him singly in combat, and fight until one or the other was slain.

The renown of Claude de Barre had preceded him, and this, together with his size and strength, caused fear in the hearts of all the knights, so that none dared to lift the gauntlet which had been hurled in defiance at their feet.

In vain were all the exhortations of the emperor to his subjects. In vain were great honors and large rewards offered to him who would vanquish the proud and boasting representative of France. Not one of the mighty crowd dared to meet the challenger.

Time passed by, and it was drawing near the close of the tournament. The haughtiness and jeers of the Frenchman became more intolerable, when, finally, the emperor himself, burning with rage, sent his courtiers to answer the challenge and to place the shield of Austria and Burgundy by the side of that of France.

Astonishment and wonder filled the minds of the people on learning of this event, and thousands upon thousands assembled to witness the termination.

With spears, swords and coats of steel, rode the champions into the arena, and as the trumpets sounded every breath was held, and every eye was turned on the combatants.

With the speed of arrows they left their posts, and came together with unimaginable force; both spears were shivered by the shock. Both sprang quickly from their horses, and with the sword continued the fight. Blow succeeded blow in quick succession; the powerful strokes of the Frenchman cut through the armor of Maximilian and caused the precious blood to flow. This seemed to double the strength of the emperor, for with renewed power he pressed upon his adversary and threw him bleeding to the ground.

This act, whereby the honor of German chivalry was saved, was greeted with deafening cheers, and filled the hearts of the spectators with joy.

Maximilian, however, fully satisfied with the conquest, offered to the defeated knight the hospitalities of his palace, and invited him to a banquet on the following day. This invitation was not accepted, for the conquered Frenchman, overcome by shame and mortification, left Worms quietly the same day.

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A short distance from the city is what is called the "Luther Tree." At present only a part of the tree is standing, as the storms in 1870 left very little more than the stump remaining. The origin of the tree is as follows:

As Luther was on the way to Worms to defend his cause, he cut a twig from a tree by the roadside. After carrying this cutting for a short distance, he stuck it carelessly in the ground, saying: "If the teachings which I proclaim are true, this twig will grow and become a tree, but if false, it will wither and die."

From that time this small limb grew, and although no care was taken of it still it thrived, until now its circumference measures several feet.

Persons now say that this tree represents Protestantism: at first it was under very trying circumstances that it was upheld, but gradually became better and gained great power; but now, as the tree is going to decay, so is also the power of this church waning.

After I had seen the city of Worms and its surroundings to my heart's content, I took the cars, and in about an hour found myself again in Mannheim.

A few days after this I had an opportunity to visit Heidelberg, which lies at a distance of about forty miles from Mannheim. It has a world-wide reputation for the excellence of its schools in special branches of education, such as medicine, law and theology. It also has a renown for being the place from which a great many infidels come, in fact, some of the colleges would be appropriately named if they were called schools of infidelity. Young men are sent here from all parts of Germany as well as from other countries, to undergo the course of instruction that is here to be obtained, but many of them are better prepared to go through life before they ever enter college than they are when they have finished their course of study. Not but what the knowledge is good, but because the morals and lives of the students are so low and degraded, that the seeds of death and destruction are planted in their systems while yet in school; and when they should be prepared to enter upon the sterner duties of life, they find themselves falling into the grave.

The schools of the world at the present day show an example of the degeneracy of mankind—smoking, chewing, drinking, swearing, and other evils of a most damning character are practiced by the students; and the teachers neither teach

their pupils how to live nor how to die, but allow them uninterruptedly to follow in the paths which lead them to destruction.

I had heard considerable about the universities of Heidelberg, and from their notoriety had pictured in my mind many fine buildings, surrounded with pleasant gardens and walks, and supposed something of this nature would meet my gaze when I should see them, and also supposed these notable places would be recognizable in an instant by their appearance. In this, however, I was greatly deceived, for after looking around for some time in search of them I enquired where they were, and on having them pointed out to me I found that I had passed them several times without any thought of such old and unassuming buildings being the place from which so many worldly-learned men emerged.

The internal arrangements are everything that could be desired for the different departments, while the laboratories, collections of different kinds, libraries, etc., are well supplied with everything necessary for the progress of the various students.

Each department or class of students is provided with caps of the same kind, which they generally wear while out of school; no two classes have caps of the same kind and color. Badges are also distributed to the students, which they are supposed to wear at all times as long as they are scholars in these schools.

*(To be Continued.)*

## Biography.

### JOSEPH SMITH, THE PROPHET.

*(Continued.)*

"There has been much said about President Rigdon being president of the Church, and leading the people, being the head, etc. Brother Rigdon has come one thousand six hundred miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; but I say unto you that the quorum of the Twelve have the keys of the kingdom of God in all the world.

"The Twelve are appointed by the finger of God. Here is Brigham; have his knees ever faltered? have his lips ever quivered? Here is Heber and the rest of the Twelve, an independent body, who have the keys of the priesthood—the keys of the kingdom of God to deliver to all the world; this is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Church.

"I do not know whether my enemies will take my life or not, and I do not care, for I want to be with the man I love.

"You cannot fill the office of a Prophet, Seer and Revelator; God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at our head; if you should, the Twelve must ordain him. You cannot appoint a man at our head; but if you want any other man or men to lead you, take them and we will go our way to build up the kingdom in all the world.

"I know who are Joseph's friends, and who are his enemies. I know where the keys of the kingdom are, and where they will eternally be. You cannot call a man to be a prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he must be ordained by them.

"I tell you there is an over-anxiety to hurry matters here. You cannot take any man and put him at the head; you would scatter the Saints to the four winds, you would sever the priesthood. So long as we remain as we are, the Heavenly Head is in constant co-operation with us; and if you go out of that course, God will have nothing to do with you."

"Again, perhaps some think that our beloved Brother Rigdon would not be honored, would not be looked to as a friend; but if he does right, and remains faithful he will not act against our counsel nor we against his, but act together, and we shall be as one."

"I again repeat: no man can stand at our head, except God reveals it from the heavens."

"I have spared no pains to learn my lesson of the kingdom in this world and in the eternal worlds; and if it were not so, I could go and live in peace; but for the gospel and your sakes I shall stand in my place. We are liable to be killed all the day long. You have never lived by faith."

"Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; you have never seen the quorums build one upon an other. There is an Almighty foundation laid, and we can build a kingdom such as there never was in the world: we can build a kingdom faster than Satan can kill the Saints off."

"What do you want? Do you want a Patriarch for the whole Church? To this we are perfectly willing. If Brother Samuel H. Smith had been living, it would have been his right and privilege; but he is dead, he has gone to Joseph and Hyrum, he is out of the reach of bullets and spears, and he can waft himself with his brothers, his friends and the Saints."

"Do you want a Patriarch? Here is brother William left; here is uncle John Smith, uncle to the Prophet Joseph, left; it is their right. The right of patriarchal blessings belongs to Joseph's family."

"Do you want a trustee-in-trust? Has there been a Bishop who has stood in his lot yet? What is his business? To take charge of the temporal affairs, so that the Twelve and the Elders may go on their business. Joseph condescended to do their business for them. Joseph condescended to offer himself for president of the United States, and it was a great condescension."

"Do you want a spokesman? Here are Elder Rigdon, Brother Amasa Lyman (whom Joseph expected to take as a counselor) and myself. Do you want the Church properly organized, or do you want a spokesman to be chief cook and bottle-washer? Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go the other side of the veil, for the Prophet is there, but Elder Rigdon is here. Why will Elder Rigdon be a fool? Who knows anything of the priesthood, or of the organization of the kingdom of God? I am plain."

Does this Church want it as God organized it? or do you want to clip the power of the priesthood, and let those who have the keys of the priesthood go and build up the kingdom in all the world, wherever the people will hear them?

"If there is a spokesman, if he is a king and priest, let him go and build up a kingdom unto himself; that is his right and it is the right of many here, but the Twelve are at the head of it."

"I want to live on the earth and spread truth through all the world. You Saints of Latter-days want things right. If 10,000 men rise up and say they have the Prophet Joseph Smith's shoes, I know they are impostors. In the priesthood you have a right to build up a kingdom, if you know how the Church is organized."

"Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their sole leader, and he has committed into their hands the keys of the kingdom in this last dispensation, for all the world; don't put a thread between the priesthood and God."

"I will ask, who has stood next to Joseph and Hyrum? I have, and I will stand next to him. We have a head, and that head is

the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship."

"Brother Rigdon was at his side—not above. No man has a right to counsel the Twelve but Joseph Smith. Think of these things. You can not appoint a Prophet; but if you let the Twelve remain and in their place, the keys of the kingdom are with them and they can manage the affairs of the Church and direct all things aright."

"Now, all this does not lessen the character of President Rigdon; let him magnify his calling, and Joseph will want him beyond the veil. Let him be careful what he does, lest that thread which binds us together is cut asunder. May God bless you all."

After President Young had made these remarks, other Elders addressed the people, and among the rest Sidney Rigdon was called upon. During the entire afternoon he sat in the stand with his back to the congregation, and much of the time with his head down. He had no inclination to show himself to the people, and if his conduct and appearance gave a correct idea of his feelings, he felt badly. He declined to speak, but called upon Elder W. W. Phelps to speak for him. Not one word did he utter in a public congregation of the Saints after making his remarks that morning.

Those who were called upon to speak having finished their remarks, President Young again arose and addressed the assemblage. Among other things he said to the people:

"I do not ask you to take my counsel or advice alone, but every one of you act for yourselves; but if Brother Rigdon is the person you want to lead you, vote for him, but not unless you intend to follow him and support him as you did Joseph. Do not say so without you mean to take his counsel hereafter."

"And I would say the same for the Twelve; don't make a covenant to support them unless you intend to abide by their counsel; and if they do not counsel you as you please, don't turn round and oppose them."

"I want every man, before he enters into a covenant, to know what he is going to do; but we want to know if this people will support the priesthood in the name of Israel's God. If you say you will, do so."

He added a few more remarks, and then asked the Elders and other officers, as quorums,

"Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman?"

But Sidney Rigdon told him at this point that he desired him to bring up the other question first, which he did by asking:

"Does the Church want, and is it their only desire to sustain the Twelve as the First Presidency of the people? Here are the apostles, the Bible, the Book of Mormon, the Doctrine and Covenants—they are written on the tablet of my heart. If the Church want the Twelve to stand at their head, the First Presidency of the Church, and at the head of this kingdom in all the world, stand next to Joseph, walk up into their calling and hold the keys of this kingdom, every man, every woman, every quorum is now put in order, and you are now the sole controllers of it. All that are in favor of this, in all the congregation of the Saints, manifest it by holding up the right hand."

The vote was unanimous. He then said:

"If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner."

Not a hand was raised.

(To be Continued.)

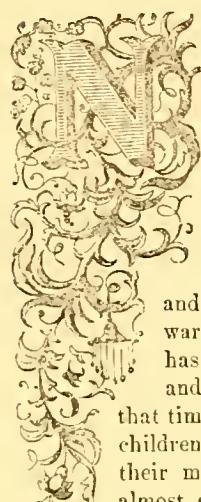
THESE six—the peevish, the sluggish, the dissatisfied, the passionate, the suspicious, and those who live upon others' means are forever unhappy.

# The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JANUARY 15, 1881.

## EDITORIAL THOUGHTS.

 O people in the world, of whom we know anything, have such an extended field of labor and usefulness before them as the Latter-day Saints. A great contest is in progress between right and wrong, between freedom and tyranny and between truth and error. The Latter-day Saints are compelled to take part in this contest, much against their will generally, in order to live. They are constantly struck at, and they must either defend themselves and ward off these blows or sink before them. This has been our position now for fifty years. Men and women who were young at the beginning of that time have either gone hence or are very aged; children who were not born at that time are now in their mature manhood and womanhood; and an almost entirely new generation is engaged in the work. In a few years more those who are now juveniles, and are reading the INSTRUCTOR and other writings designed for their benefit, will be active men and women. If they should be true to their religion, as we sincerely trust they will be, they will have to take part in the struggle.

One of the great questions over which the struggle is being made is, "Shall the Latter-day Saints be permitted to worship God in their own way, or shall they worship Him in the way that others say it must be done?" This just now is a very important question for us. But it is not important to us alone. At present we are in the front. We are looked at and made the object of attack. Suppose, however, that such a thing were possible as that we should be overthrown (which the Lord has promised shall not be, if we do right) then other unpopular people would be attacked. If the majority have the right to attack us because we are in the minority, they have the right to attack others who may be in the minority. If we can be forced to worship as others tell us, because we are weak, we are not the only weak ones, and somebody else can be forced to worship as others stronger and more numerous than they shall require. So you see it is for liberty we are struggling—liberty for ourselves and for everybody else.

To explain to you more fully what we mean, let us suppose a case. Suppose that in one of our settlements where the Latter-day Saints live there should come a number of Catholics and build a chapel, or building where they could worship. In this they should put shrines and pictures of the virgin Mary and persons whom they call saints, and bow down before them and plead with them to intercede with Jesus in their behalf. Besides these, suppose there should be confessionals where men, women and children would go to confess their sins to the priests and obtain forgiveness for them. Now the Latter-day Saints of that settlement would not believe in such a system of worship; they would think it improper and contrary to the requirements of heaven; but if these Catholics should not molest any one and should not interfere with other people's rights who did not believe as they did, would their neighbors

be justified in asking them to forsake their religion and change their mode of worship under penalty of being driven away from their homes? Certainly not. If these people were dealt with in this way it would be a clear violation of the principles of liberty.

This was the liberty which was had in a republic established by Mosiah, among the Nephites, which we read about in the Book of Mormon. In the Book of Alma (xxx., 7-11) it is said: "Now there was no law against a man's belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds. For thus saith the scripture, Choose ye this day whom ye will serve. Now if a man desired to serve God, it was his privilege, or rather if he believed in God, it was his privilege to serve him; but if he did not believe in him, there was no law to punish him. But if he murdered, he was punished unto death; and if he robbed, he was also punished; and if he stole, he was also punished; and if he committed adultery, he was also punished; yea, for all this wickedness they were punished; for there was a law, that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds."

There would be perfect liberty of religion in a country where "*a man was punished only for the crimes which he had done.*" But though it is said there is that kind of liberty in our republic, it is so only in name; for the Latter-day Saints were treated cruelly, worse than criminals are treated, in the States of Missouri and Illinois, and were driven away from their homes and property; the Prophet Joseph and his brother Hyrum, the Patriarch, were murdered as well as many more; and all these were guilty of no crime. People were not pleased with their belief, and they treated them in this way because they would not change it. We fled into the mountains to obtain peace and to enjoy the worship of our God without being abused for it; but even there the same spirit of persecution follows us. Many would destroy us if they could. We do them no harm. We do not force our religion upon them. We do not even threaten them. But they are offended, or pretend to be, because of our belief and methods of worship, and would, if they could, treat us as criminals. We have this to contend against. We cannot give up our religion. We cannot change our methods of worship. Therefore, unless they kill us all, we must contend for our rights. And this is the duty which devolves upon parents and upon children of the Latter-day Saints. We must have these privileges for ourselves. But not for ourselves alone, we want them for every one else.

Whenever Latter-day Saints can get the power in this land, there will be no such thing as religious persecution. We shall continue to reason with and endeavor to persuade men to adopt our religion; but to use force to this end, to punish men, or even to threaten them with any kind of violence, would be contrary to the principles of liberty as we believe them. If we have a religion and methods of worship better than those of other people, as we know we have, let us show them to the world in word and action. Our example will tell the story. Men do not "gather grapes of thorns, or figs of thistles." Jesus gave the rule: "by their fruits ye shall know them." Our fruits men will be able to see. But if we are willing that men shall believe and worship as they please so long as they do no harm to others, shall we not have the same privilege? This, some would refuse to us. They want liberty, but they want it for themselves alone. They want to worship as they

please; and they would like to force us to do the same—that is to worship as *they* please. As a people, we must not, we cannot rest till perfect liberty in these matters is obtained for ourselves and for everybody else. The children of this Church, as they grow up must join their parents in struggling and contending for this freedom of belief and worship. We must destroy all oppression and tyranny. Our land must be made a free land—so that from north to south, from east to west, throughout all our valleys, every man and woman shall be free and equal, not to believe alone, as officials sent from Washington would have them, but to do everything their conscience shall dictate, so long as others shall not be harmed thereby.

The manner in which the Book of Mormon states the principle is so strong and to the point that everyone must admire it—*a man shall be punished only for the crimes which he shall do.* This gives to every one perfect liberty and equality, and preserves to him his agency. If he sins against God but does not break the law and commit crime, God alone has the right to punish him; but if, by committing wrong, he sins against the law, then he is punished by the law.

The day will come when this will be the rule of action wherever we live. But now it is not. Drunkenness, adulteries, blasphemies, divisions, quarrelings and strifes are encouraged by many of those who come here. They want vies to flourish among us, because they know it will destroy those who practice it. But righteousness they would like to banish. They would, if they had the power, punish righteous men and women and children. This must be changed. One of the labors before us is to make this change. For this we must contend. The time must and will come when it will no longer be a question as to whether Latter-day Saints shall be permitted to worship God in their own way. It will be their absolute and unquestioned right to do so. For that we must pray and work with that true faith and courage which will bring the grand result.

#### SAVED BY PROVIDENCE.

BY J. N.

THE Elders of the Church often speak of the care shown by the Lord in preserving His Saints from harm. He has delivered them miraculously from accidents and death many times.

I will tell of a case in which God exercised His power in behalf of a company of His people.

The children who read the INSTRUCTOR perhaps all know that hundreds and thousands of Saints gather to this country, from far off nations, every year. Many ship loads of them have crossed the Atlantic Ocean—a voyage of nearly 3,000 miles. On the sea, many accidents occur whereby people lose their lives by drowning, through the sinking of ships in storms. But nothing of this kind has ever taken place with a ship load of Saints. The reason for this is, that God has promised to protect His elect who should gather from the four quarters of the earth in these latter days.

In the year 1866, Elder Brigham Young, Jr., who was then President of what is called the European Mission of the Church, appointed the writer of this article to take charge of a company of about five hundred Saints from Great Britain to the banks of the Missouri River, in this country, on their way to Salt Lake City. The Saints did not cross the sea in fast-sailing steamships in those days. They traveled over the

waters in slow-going sailing ships, depending for speed on favorable winds. At that time six weeks was considered the average length of time for a voyage from England to New York.

We left the port of London on the 23rd of May, 1866, a very fine company of people, not a few of whom, I am pleased to say, are good, honorable members of the Church, in Utah, to-day. I have in my mind especially now some of the boys who were with us. I have seen them grow up to manhood, and they are still faithful.

When the ship *American Congress*, on which we sailed, was near the shores of Newfoundland a thick fog prevailed for several days, which prevented Captain Woodward from taking an observation, being unable to see the sun. He therefore could not tell exactly where we were.

About this time the captain and Brother John Rider, who now lives in Kanab, and who was one of my counsellors in the presidency of the company, were conversing on the part of the ship called the quarter deck. I was standing some distance away from them. Brother Rider happened to turn his face in the direction in which the ship was sailing. At that moment the fog lifted up from the surface of the sea, as if a veil or scroll had been raised. He saw clearly between the fog and the water for some distance ahead.

Suddenly he exclaimed, pointing forward, "Captain, what is that?"

Captain Woodward, who was tall, powerful and active, made no answer. It was no time for orders. He sprang to the wheelhouse with the agility of a tiger, and knocked the man at the helm "heels over head," sending him sprawling upon the deck. At the same instant he grasped the wheel, turning it with the most surprising rapidity. Although his movements were so quick, he did not lose his presence of mind a moment. He was busy with his voice as well as his hands, for while he acted as I have described, he shouted, in clear, loud, piercing tones, the several orders directing all hands to "about ship." The sailors sprang to their posts. There were active limbs and busy hands among the rigging. The good ship *American Congress*, swayed slowly around, and the moment of peril was past.

Had this action been delayed a few moments the vessel would have been among the breakers, upon the rocks, dashed to pieces and probably not a soul of the nearly five hundred on board would have escaped a watery grave.

The rocks and breakers ahead, on the line of the vessel's course, were what Brother Rider saw when the fog lifted. The captain asked us, as a special favor, not to say a word to the people about the danger with which the ship had been threatened. He being commander of the vessel, we considered it right to respect his desire; besides, we thought his suggestion wise, as a knowledge of what had occurred would doubtless have caused an uneasy feeling among the passengers. The company were, therefore, not aware of the great danger they had escaped.

Elder Rider and myself thanked God for His goodness in so manifestly exercising His power in behalf of His Saints. The Lord fulfilled the promises made to us by His servants at the time we left England for the land of Zion.

A CAREFUL sowing of good seed to-day may save us from reaping a terrible harvest by and by. Never fear that the good Father above will not send all needful discipline, and trust His care, but don't borrow trouble or engage in its home manufacture.

## JUGGERNAUT.

DURING a four years' mission in India I observed many of the religious rites of the benighted inhabitants, and also visited many of their shrines. One of the most noted of these is the temple of Juggernaut, which I saw, though not on the occasion of a festival.

The illustration here represented gives a correct view of the leading features in the great annual religious festival of Juggernaut, the origin of which dates as far back as 1198 of the Christian era. This festival is held in the highest veneration and estimation by all faithful Hindoos, who do not consider their religious privileges and experience complete unless they have, once in their lives, been present therat.

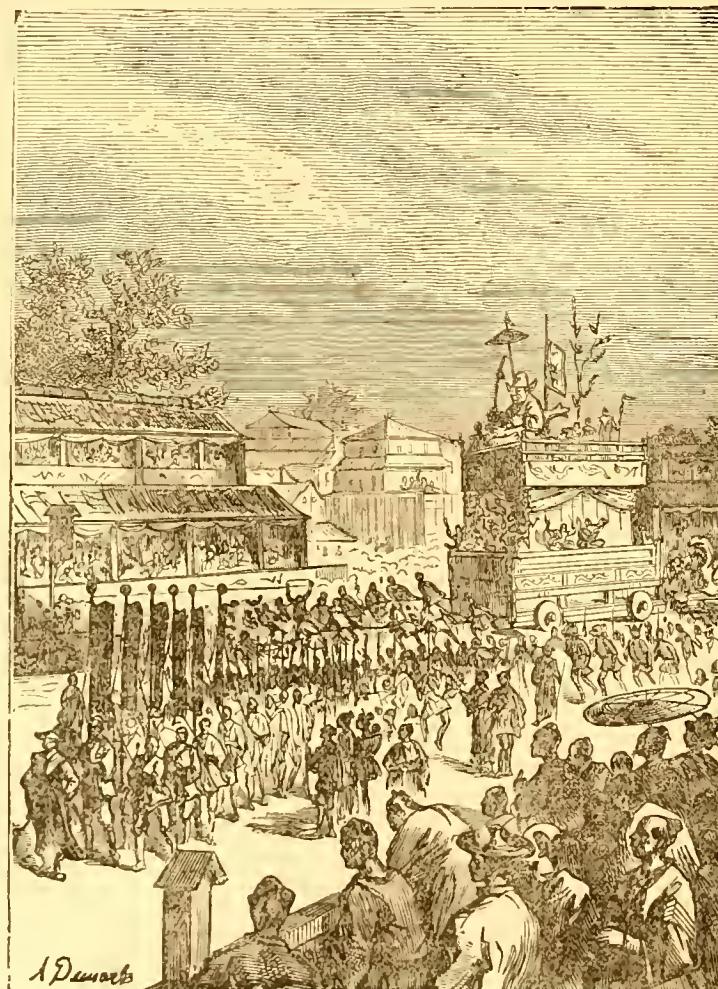
The temple of Juggernaut, at the town of Juggernaut Puri, is situated in the district of Cuttack, Bengal, two hundred and fifty miles south-west of Calcutta. It stands upon a plot of ten acres. It is thirty feet square at the base, and two hundred feet high.

The car of Juggernaut, which is kept in the temple enclosure, is a rude and massive vehicle, thirty-four and a half feet square at the base and forty-five and a half feet high. It is placed upon sixteen immense wooden wheels, six and a half feet in diameter. In the upper and front part of the car there is an image of *Jagannatha* (the Lord of the world), surrounded by many other minor deities and profuse ornamentations.

In the month of March the great festival, or *rath jatra*, is held, and the car is taken out of its usual place near the temple. It is drawn with ropes by hundreds of men, women and children, to a place one and a half miles distant in the country.

During the progress of the car the priests who ride upon it are engaged in making obscene speeches and movements, which call forth the loud applause of the multitude. Formerly, as the car moved along, some of the fanatical people would throw themselves under the wheels and get crushed to death, and in doing so gain the applause of the assembled multitude, who honored them as martyrs to their religion. Of late years this practice of self-destruction has been discontinued.

The cost of building the temple and car, with the surrounding buildings, amounted to over ten millions of dollars, the architecture and workmanship being among the most splendid in the world.



The expense of keeping up this institution and supporting the priests was at one time sustained by the British government; but as this was the cause of great reproaches from other nations, they gave it into the hands of the natives, who levy a tax on the pilgrims that swarm here from all parts of India.

The faithfulness and devotion of these idolatrous people are worthy of a better cause; and it would be well if those who have connected themselves with the true Church were as faithful and devoted.

How thankful we ought to be that our religion is free from the cruelties and absurdities which accompany the religious ceremonies of the idolatrous Hindoos! The gospel teaches us

that we need not torture our bodies and court death in its most painful and horrid forms in order to please the God we worship—the Creator of heaven and earth. On the contrary it teaches us that we can best please Him by observing those laws that tend to prolong life and make it agreeable.

The gospel teaches us that self-denial and self-sacrifice are necessary, but not in the sense understood by the ignorant Hindoos. The Almighty requires us to deny ourselves those indulgences that are calculated to shorten our lives and curtail our usefulness. He also requires us to sacrifice our desires, our appetites, our associations, our friendships and our worldly prospects, when these things prevent us from serving Him. He requires us to value the principles of truth and liberty and the defense of the kingdom of God even above our lives; but not to throw our lives away when the defense of His cause does not require it.

The Hindoos who sacrifice their lives with the idea of pleasing their god, are doubtless sincere; but we know that they are in error.

May the time soon come when the truth shall make them as free and as happy as we are.

W.

ONE member in a family who begins the day with fretful words and harsh tones, is generally enough to spoil the happiness of the family for the whole day. Not all who hear the impatient word give the angry answer, for many choose to suffer in silence; but every such word makes somebody's heart ache, and, as a rule, it is somebody we love and would do anything for, except to keep back the unkind, sarcastic word.

## A BROTHER'S ADVICE.

MANY of the young Elders who are now abroad proclaiming the gospel owe much of their efficiency as missionaries to the training they have had in the Sunday schools during their youth. The opportunities which the Sunday schools and Improvement Associations afford the young people of our community for acquiring knowledge are very great. These, however, like most other blessings, are seldom fully appreciated by any person until he is deprived of them. A short experience in the world as a missionary is apt to show to a young man the advantages of these home institutions. As a sample of the letters which young missionaries generally write home to their brothers and former companions, we publish the following. It was written by a young man from Salt Lake City, who is now filling a mission to the Southern States:

"I am pleased to learn of your progress at school, and was happily surprised to learn of your being sent as a visitor to the 17th Ward, by the Improvement Association. When you are sent again you should make an attempt to say something. Whatever you do, always be regular and attentive to your meetings, and never fail to be prepared, if you want to be a good and great man.

"Always avoid bad company. Do not associate with those who do not regularly attend the various meetings, and those who use bad language, smoke tobacco and drink poisonous liquor.

"I have been gone now from home nearly one year and a half, and I want to ask you and Stephen some questions; not because I am inquisitive, or want anything improper, but because I feel interested in your welfare. The questions are these:

"Have you used tobacco in any way, or anything like it? Again, have you used language that is commonly termed swearing, or kept the company of those who do?

"I would like to know who you and Stephen associate with, and if they attend Sunday school, and the Y. M. M. I. Association, and take active parts. If they do not, and some of them are what we might call passably good boys, you work hard to get them to go, and if they won't, you keep company with those who do.

"This will reach you in time to commence the new year afresh, and with renewed determination to do better each day that you live. Now, I hope you will do this, for your sake and for mine.

"Let me know in your next all about what I ask you, and what your intentions and ideas are regarding these matters.

"My health keeps good. I have waded dozens of rivers, at all times of the year and walked most of the time in the rain. Some days I got wet through, but as yet have not caught what you might call a cold since I left home. This proves a miracle, almost, to some of the people here; but it is the Lord I thank for this. I came to fill a mission, and my faith is that while I live as I should, nothing can prevent me from accomplishing it, for the Lord will do His part if I will but do mine. For that reason I feel anxious that you and Stephen should keep your lives and bodies free and unspotted from the contaminations of the world, that the Spirit of the Lord may be pleased to dwell within you.

"The Bible says that our 'bodies are temples of God,' so we should take good care of them, keeping them from the filthy habits and wickedness with which we are surrounded.

"Now, some might say I am getting religious, but that matters not, common sense teaches us that it is good, be it

religion or anything else, and that which is good we want. You should strive to give Stephen a good example and endeavor to keep him from that which he ought not to do.

"I have been giving you some advice, and I hope you will both take it in the spirit in which it is given and do not be afraid to own to me what you are doing or what you are going to do."

## OBEDIENCE TO PARENTS.

BY J. H. PARRY.

"HONOR thy father and thy mother" is one of the first commandments given with promise, the keeping or neglecting of which will in a great measure determine what our after lives shall be, whether of honor or of dishonor.

In the first place, it is a duty we owe our parents to honor and obey them if it were only as an act of gratitude due to them for their care over us while we were young and helpless. They fed and clothed us, watched over us in sickness, gave us an education, and otherwise fitted us for the battle of life; and for all this, all that they ask of us—all that God requires of us, is to duly honor and obey them—too little we might truly say for so great a debt. For with all that we can do for them, we can never repay our parents for their unceasing kindness and attention towards us.

The pleasure of living in the love and esteem of our parents, of our brothers and sisters, and in the confidence of all good men, only got by obedience, is no small compensation for any sacrifice involved therein. Then the training we receive from our parents, if we but listen to their teachings and counsels, will fit us as nothing else can, for the great duties of life.

Deny it if we can, but he who would be successful in life, he that would seek to fill a position of honor in society, cannot obtain these blessings unless he first trains himself in the school of obedience, thus laying the foundation for self-denial and self-government, principles so necessary for our happiness and advancement in life.

If we would become useful members in the kingdom of God, we must learn obedience while we are young, for if we do not learn it now, we shall not be very apt scholars when we become older; and unless this principle has become, so to speak, a part of our very natures, we shall attain to very little happiness in this world or the next, and be of very little worth to ourselves or to our fellow men.

There is an old proverb and a very true one, that if we would be respected we must first respect ourselves, and how can we respect ourselves, or expect others to love and respect us, unless we first honor and respect our parents? And again, if we love and respect not our earthly parents whom we have both known and seen, how shall we love our Father in Heaven, whom we have not seen?

Were the histories of the great men who have lived in the past before us, we would learn this one fact, that they began their greatness by honoring their parents, which is the only way to true worth. So, if we desire to become great and good men and women, we must, in our youth, lay a solid foundation therefor by rendering implicit obedience to our parents.

REASON is progressive, instinct is stationary. Five thousand years have added no improvement to the hive of the bee nor to the house of the beaver.

## THE LANDS OF THE NEPHITES.

## LAND OF ZARAHEMLA.

BY G. R.

(Continued.)

AS there were two lands of Nephi, the greater and the lesser, so for exactly the same reason, there were two lands of Zarahemla; the one occupying the whole of South America, from the great wilderness, which formed its southern border, northward to the land Bountiful; the other, the district immediately surrounding the capital city.

That there was a Zarahemla within Zarahemla is shown by various passages in which persons are spoken of as journeying to the land of Zarahemla, when they were already within the borders of the greater land of that name. For instance, Minon, on the River Sidon, is said to have been situated above the land of Zarahemla (*Alma ii. 24*); again, Alma took Amulek and came over to the land of Zaramemla from Sidon (*Alma xv. 18*). While in many other places, notably where the boundaries of the possessions of the Nephites are given, the name Zarahemla is applied to the whole of the lands of that people, even sometimes including Bountiful, which is generally spoken of separately.

In the days of the first Mosiah and his son, King Benjamin, the greater portion of the Nephites appear to have been located in and immediately around the city of Zarahemla. King Benjamin, when about to resign the royal authority into the hands of his son, Mosiah, commanded him to gather his people together, "For," he adds, "on the morrow I shall proclaim unto this my people out of mine own mouth, that thou art a king and a ruler over this people" (*Mosiah i. 10*). The proclamation was sent forth and the people were gathered in an unnumbered host, a thing that could not have been done in so short a time had their habitations been widely scattered over an extended territory.

In the reign of the younger Mosiah, the people stretched out in all directions, and colonies were planted in distant regions. This vigorous policy was continued, only on a much larger scale, during the days of the judges.

After carefully perusing the Book of Mormon, we suggest that the lands or cities (which in Nephite geography appear to be frequently used interchangeably, or one for the other), included within the borders of the Nephites, in the days of the judges, were:

In the extreme north, the land of Bountiful, which extended southward from the Isthmus of Panama. On its southern frontier lay the land of Jershon.

On the River Sidon: Zarahemla, Minon, Gideon and Manti.

In the interior, eastward of the Sidon: Antionum, Siron, and probably Nephihah.

On the shores of the Atlantic Ocean and Caribbean Sea: Mulek, Moreanton, L-hi, Omner, Gid, Aaron and Moroni.

In the interior, west of the Sidon: Melek, Noah, Aumoni-hah and Sidom.

Between the upper waters of the Sidon and the Pacific Ocean, or in the extreme south-west: Cumeni, Antiparah, Judea and Zeczrom.

Besides the above, the following cities are mentioned, but only in connection with their destruction at the time of the

terrible convulsions that marked the sacrifice at Jerusalem, of the world's Redeemer (497):\*

The great city of Moronihah, covered with earth.

Laman, Gad, Josh and Kishkumen, burned with fire.

Gilgal, Gadiandi, Gadiomnah, Jacob and Gimgimno sunk in the depths of the earth, and

Onihah and Moeam, in whose place waters came up.

We imagine from the names, that some of the above were built by the Lamanites or Gadianton robbers. But this is simply a conjecture, as the sacred record is entirely silent on the point.

We will now very briefly examine, one by one, some of the more important divisions of the country.

**JERSHON.**—This is the name given to the region set apart by the Nephites (B. C. 78), as the home of the Ammonites or Christian Lamanites. It is situated far to the north, and was evidently chosen for that reason, so that the strength of the Nephite nation would lie between the fugitives and their former countrymen, the Lamanites, who then thirsted for their blood. It was bounded by the Caribbean Sea and the land Bountiful on the north and east, and by the land of Antionum on the south. Its western boundary is not defined, but we are inclined to believe, from the context, that it was the river Sidon. Its geographical situation is partly described in *Alma xxvii. 22*, thus: "We" (the Nephites) "will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful." With regard to its southern boundary, *Alma xxvi. 3* (which we shall hereafter quote), states that Antionum lay to the south of it.

**ANTIONUM**, the land where the Zoramite apostates gathered (B. C. 75), was an extensive and thinly-settled region, extending from the land of Jershon to the great southern wilderness. Its boundaries are thus defined (*Alma xxvi. 3*): "Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the sea shore, which was south of the land of Jershon, which also bordered upon the wilderness south." By this we understand that it stretched north from the great wilderness, which passed by the head of the Sidon, almost to the Atlantic Ocean; that its western boundary was the land of Zarahemla, and Jershon its northern limit. Nothing is said of its eastern borders for the simple reason that at the time this passage was originally written, the country east of it was yet uninhabited, except possibly by a few wandering Lamanites. At its extreme southern or south-eastern corner, "among the borders of the Lamanites" of the wilderness, was the outlying land of Siron. This place is mentioned but once in the Book of Mormon (*Alma xxvi. 3*).

**MANTI.**—During the days of the republic, Manti was a district of great importance to the Nephites. It was situated contiguous to the wilderness at the head waters of the Sidon (*Alma xvi. 6*), and lay on the line of march generally taken by the armies of the Lamanites when they invaded Zarahemla. Its exact boundaries are not defined; indeed, it is altogether probable that they varied considerably at different periods of Nephite history. However, it is evident that it was the most southerly of all the lands inhabited by the Nephites, in the western half of the South American continent, after they had moved from the land of Nephi.

**GIDEON.**—In a valley on the east of the Sidon was built, during the early days of the republic, an important city, which was named after the martyr, Gideon. The valley itself

\* The figures refer to pages in the Book of Mormon, new edition.

was also known by the same name, and is frequently called the land of Gideon, for we find no evidence to lead to the conclusion that the land extended beyond the valley. Nearly all that we know of this region is contained in a single passage (*Alma vi. 7*), which states that Alma left Zarahemla and "went over upon the east of the river Sidon, into the valley of Gideon, there having been a city built which was called the city of Gideon, which was in the valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword."

From the references in the historical narrative we incline to the opinion that this valley lay either directly east, or somewhat to the south of the city of Zarahemla. Travelers coming from the north are never mentioned as passing through it on their way to Zarahemla, without they had a purpose in so doing, as in the case where Moroni marched from the northeast to the relief of Chief Judge Pahoran (*Alma lxvi*).

(To be Continued.)

## LETTER TO THE BOYS.

SALT LAKE CITY,

January 13th, 1880.

A. W. REYNOLDS' letter I merely acknowledged in the last issue, as it came too late for an answer. I feel great interest in him because he tells me he has lost his mother by death. Dear boy, you have my deep sympathy. Friends may supply the places of some relatives but never that of a mother. Yet, do not mourn; she still lives, and I must believe that the spirit of your mother will never cease to watch over the children she left behind her in this mundane sphere.

Press on, and determine that you will add to her happiness even in the spirit world, where she now resides, by being just as good as you know how to be.

You say, "since that time my father has sent me to school."

Kind and wise father! Be good and dutiful to him, and return his kindness by your love and obedience.

Study hard and you will yet stand among the ranks of the chosen ones.

WILLIAM WALLACE RUBEY'S letter I think I received after the others had gone to press. It is very interesting and instructive; I have read it with delight and edification. I am naturally fond of exploring great and grand old ruins. Such have ever been to me "sermons in stones," and they do, indeed, speak volumes to a mind prepared to receive their impressions. Whatever our age, the child that still lingers in our nature rises up and asserts its simplicity and its humility; and for the time being we are renewed in the spirits of our minds; and the earthly dross that clings about us is thrown off, and we feel it has been good for us to have been there.

Continue your comments, for such are beneficial to all who read them.

I have received letters from BYRON H. ALLRED, JR., and HUGH LAVELLE RUBEY. The spirit of these letters is excellent, and does credit to the youths who penned them. I wish you to remember that when persons write for the press, they should write only on one side of the sheet. Bear this in mind, because it is essential.

I think B. H. A. has begun early to walk in the right path, being, as he says, not yet eleven years of age. I would say, go on dear boy, and continue in well-doing and you will find you will increase in knowledge, wisdom and understanding in a way that will be marvelous, even to yourself, and will be a testimony to you that the Spirit of God is inspiring you day by day.

I will say to you both, read the histories of nations, and the biographies of great men and women, those who have been benefactors to the human family in many ways. Such reading will strengthen your minds and expand your hearts, and destroy all contracted views of nations, and peoples of all classes and sects. Latter-day Saints should ever be liberal and generous.

In reading, keep some paper and a pencil beside you, and when you meet with a passage that is good and impresses you, record it on your paper. This mode will strengthen your memory and assist you in modelling your own character after a good pattern.

HUGH LAVELLE RUBEY'S letter came to me in a sad, greasy condition. It seemed that the oil from the lamp had been spilled on it. This spoiled the look of the letter, and that was not all. If it was in that condition when he mailed it, it was impolite to send it. No gentleman should send a letter in such a state to a lady, nor, indeed, to anyone.

I feel you have had good parents, by what you say; and pray attend to their good advice and obey it.

Ever your friend,

HANNAH T. KING.

## Letters From The Boys.

SPRINGVILLE, UTAH,

December 21, 1880.

*Mrs. Hannah T. King,*

DEAR SISTER:—I make my first attempt to write a short piece for the JUVENILE. I have just been reading my brother's letter, which encourages me to write one. I hope you will excuse me if I make any blunders, this being my first attempt.

I have thought many times of writing a letter to you, and now do my best.

I felt truly happy when I read the letters from others, and feel it my duty to do something to keep up the correspondence.

I have been born and reared in the midst of Israel, and have parents who have taught me to be honest and upright, and to honor and obey the priesthood that is placed over us.

We, as children of the Latter-day Saints, do not realize the privileges that we enjoy; we should feel truly thankful for all the blessings of the present day.

I feel that we, as young men, should begin to do something towards rolling on this work. This is the kingdom of God set up in the last days never more to be thrown down. This is the dispensation of the fullness of times, and an age of progression; therefore, I feel like doing my part towards advancing the truth.

I will earnestly await your letters, and subscribe myself,

Your brother in the gospel,

HUGH LAVELLE RUBEY.

GARDEN CITY, RICH CO., UTAH,

January 6, 1881.

*Mrs. Hannah T. King,*

DEAR SISTER:—As I am one of the boys, I thought I would pen you a few lines in reply to yours of December 10, 1880.

You wanted to know what books we like to read best. I like to read the Book of Mormon, the INSTRUCTOR and all the Church works, with which I am well supplied by my kind and thoughtful parents.

I am not yet eleven years of age. I belong to the Primary Association, and I love to attend our meetings. I want to keep the commandments of the Lord, that I may become a useful member of the Church of Jesus Christ of Latter-day Saints.

I hope you will continue to write to us, that we may hear often from you. I love to read your letters, therefore I anxiously wait for the next issue of the INSTRUCTOR.

I remain your brother in the gospel,

BYRON H. ALLRED, JR.

## COME RALLY ROUND THE SUNDAY SCHOOL.

WORDS BY WM. WILLES.

MUSIC BY J. S. LEWIS.

Come ral - ly round the Sun - day school, Where peace and love and  
 or - der rule; Where youth and age in un - ion meet For innocence—a safe retreat.

Come ral - ly round, Come ral - ly round, Come rally round the Sunday school;  
 Where peace and love, Where peace and love, Where peace and love and order rule.

'Tis here a flood of gospel light  
 Pours its bright rays upon our sight;  
 We joyful mingle in the throng  
 In prayer and praise and sacred song.

'Tis here we gain instruction good,  
 That's sweeter than our daily food;  
 We learn to love and speak the truth,  
 And practice it in early youth.

FEAR NOT TO BE HONEST,  
MY SON.

Come hither, my son, and sit down by my side—  
 Hear a father's advice ere we part;  
 You are leaving your country with no other guide  
 Than a buoyant and hopeful young heart.  
 The world lies b'fore you, its vices and snare,  
 Its honors, long sought for ere won;  
 Then with thy first step towards its pleasures or cares,  
 Fear not to be honest, my son.

Your path will be rugged, because you are poor,  
 Yet be not disheartened, my lad;  
 It has been the hard fortune of millions before,  
 And may not be always so bad.  
 Go forward undaunted, with right for your aim,  
 Do well all that is to be done;  
 And though it should bring down contempt on your name,  
 Fear not to be honest, my son.

The baughty may scorn you, the heartless deride,  
 The mighty self-righteous condemn;  
 Never mind if you've honor and truth on your side,  
 You will find faithful champions in them.  
 In this every-day world, there are charms, latent charms,  
 To a life that is rightly begun;  
 Uprightness, fierce hatred and malice disarms—  
 Fear not to be honest, my son.

Seek not the cold smile of the lords of the land,  
 Because they are wealthy an' great;  
 If worthy and honest, unflinchingly stand  
 By men of the lowest estate.

Beneath a rude garb keep a bosom' of love,  
 'Tis a pearl to be prized when it's won;  
 In whatever station or sphere you may move,  
 Fear not to be honest, my son.

Be not too confiding, it may not be wise;  
 For sojourn wherever you may,  
 There are wolves in sheep's clothing, false knaves in disguise,  
 Who make the unguarded their prey.  
 Resolve, be your watchword, and wisdom your guide,  
 Do good where 'er good can be done;  
 In your dealings with others, whate'er may betide,  
 Fear not to be honest, my son.

The home of your childhood, its straw-covered porch,  
 Where the woodbine exuberant creeps;  
 The valley, the village and elm-shaded church,  
 The grave where your dear mother sleeps—  
 All these, at the dawn, will receiye your farewell,  
 And remember you'll thence be alone!  
 Good fortune attend you, wherever you dwell,  
 God bless you—be honest, my son.

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